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THE EUROPEAN HARVEST FIELD

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AMERICAN-EUROPEAN FELLOWSHIP
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VOLUME XIII

NUMBER 8

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1932

THE WEAVER

"Then shall I know even as also I am known."—I Cor. 13: 12.

My life is but a weaving
Between my Lord and me;
I cannot choose the colors
He worketh steadily.
Ofttimes He weaveth sorrow,
And I, in foolish pride,
Forget He sees the upper
And I, the under side.

Not till the loom is silent
And the shuttles cease to fly,
Shall God unroll the canvas
And explain the reason why
The dark threads are as needful
In the Weaver's skilful hand
As the threads of gold and silver
In the pattern He has planned.

—Selected

American-European Fellowship
FOR CHRISTIAN WITNESS AND EVANGELIZATION

Fellowship — *Christian Oneness* — *Evangelization*
Philippians 2:1-2 — John 17:21-23 — Romans 10:15-16
Matt. 28:19

Motto: Unity with Purity Following in Prayer and in Ministry as Pattern, Dynamic and Goal

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1. To encourage Oneness of all true Believers in Jesus and stimulate.
2. To cooperate with suitable agencies for the spread of the Gospel in Europe.
3. To give material relief in Times of Emergency.
4. To distribute the Scriptures and other Gospel literature.
5. To encourage mission work among the unevangelized in Europe and witness the Gospel.
6. To support Evangelists and Workers as the Lord makes it possible.

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CONTENTS

THE DIVINE CALL FOR MISSIONARIES ..... *By Rev. C. H. Spurgeon* 2
CONFIDENCE IN THE BIBLE 4
A WANDERING JEW ASLEEP ON A MANSLAYER'S BREAST ..... *By Moses Gitlin* 7
AN OPEN LETTER ..... *By A. Dobrinin* 11
SIGNS OF REVIVAL IN ROUMANIA ..... *By Louise V. Hill* 14
OPEN AIR MINISTRY ..... *By Arthur Bluhm* 15
SOME RESULTS OF TRACT DISTRIBUTION ..... *By Charles Lukesh* 16
FITTING LIVING STONES INTO GOD'S TEMPLE ..... *By Fred Stettler* 17
ON RUSSIA'S FRONTIER ..... *By Ivan Moriakoff* 18
THE APPALLING NEED IN CARPATHIAN RUSSIA ..... *By John Kovalchuk* 19
SOME INCIDENTS IN ITINERATING WORK ..... *By Nahum Shuman* 21
SAD SUPERSTITIOUS PRACTICES ..... *By John Gordiuk* 22
SOWING THE SEED IN UNTOUCHED SOIL ..... *By J. Wladysiuk* 23
SECTARIANS VISIT THE ORTHODOX CHURCH ..... *By B. Bajko* 25
PRAYER FOR REVIVAL ..... *By Philip Manetz* 26
A VICTORY FOR OUR LORD ..... *By Isaac Sofer* 27
TESTIMONY OF TEODOR SCHIPOR 28
NEWS FROM RUSSIA 29

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DEVOTIONAL AND EDITORIAL

THE DIVINE CALL FOR MISSIONARIES

By Rev. C. H. Spurgeon

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." (*Isaiah* 6: 8.)

BRETHREN, the heathen are perishing, and there is but one way of salvation for them, for there is but one Name given under heaven whereby they must be saved. God, in the glorious unity of His divine nature, is calling for messengers who shall proclaim to men the way of life. Out of the thick darkness my ear can hear that sound mysterious and divine, "Whom shall I send?" If ye will but listen with the ear of faith, ye may hear it in this house today—"Whom shall I send?" While the world lieth under the curse of sin, the living God, who willeth not that any should perish, but that they should come to repentance, is seeking for heralds to proclaim His mercy. He is asking even in pleading terms for some who will go forth to the dying millions and tell the wondrous story of His love—"Whom shall I send?" As if to make the voice more powerful by a three-fold utterance, we hear the sacred Trinity inquire, "Who will go for Us?" The Father asks, "Who will go for Me and invite my far-off children to return?" The Son inquires, "Who will seek for Me My redeemed but wandering sheep?" The Holy Spirit demands, "In whom shall I dwell, and through whom shall I speak, that I may convey life to the perishing multitudes?" God in the unity of His nature crieth, "Whom shall I send?" and in the trinity of His persons He asketh, "Who will go for Us?"

When a man is prepared for sacred work, it is not long before he receives a commission. We come, then, to think of THE DIVINE CALL. I feel in my soul, though I cannot speak it out, an inward grieving sympathy with God, that God Himself should have to cry from His throne, "Whom shall I send?" Alas, my God, are there no volunteers for Thy service? What, all these priests and sons of Aaron, will none of these run upon Thine errand? And all of these Levites, will none of them offer himself? No, not one. Ah, it is grievous, grievous beyond all thought, that there should be such multitudes of men and women in the Church of God who nevertheless seem unfit to be sent upon the Master's work, or at least never offer to go, and He has to cry, "Whom shall I send?" What, out of these saved ones, no willing messengers to the heathen? Where are His ministers? Will none of these cross the seas to heathen lands? Here are thousands of us working at home. Are none of us called to go abroad? Will none of us carry the Gospel to regions beyond? Are none of us bound to go? Does the Divine voice appeal to our thousands of preachers and find no response, so that

again it cries, "Whom shall I send?" Here are multitudes of professing Christians making money, getting rich, eating the fat and drinking the sweet, is there not one to go for Christ? Men travel abroad for trade—will they not go for Jesus? They even risk life amid eternal snows—are there no heroes for the Cross? Here and there a young man, perhaps with little qualifications and no experience, offers himself, and he may or may not be welcomed, but can it be true that the majority of educated, intelligent, Christian young men are more willing to let the heathen be damned than to let the treasures of the world go into other hands? Alas, for some reason or other (I am not going to question the reasons) God Himself may look over all His church, and, finding no volunteers, may utter the pathetic cry, "Whom shall I send; and who will go for Us?"

Now, brethren, if at any time the mission field lacks workers (it is a sad thing that it should be so, but yet so it is), should not that fact make each man look to himself and say, "Where am I? What position do I occupy toward this work of God? May I not be placed just where I am because I can do what others could not?" Some of you young men especially, without the ties of family to hold you in this country, without a large church around you, or not having yet plunged into the sea of business, you, I say, are standing where in the ardour of your first love you might fitly say, "Here am I." And if God has endowed you with any wealth, given you any talent, and placed you in a favorable position, you are the man who should say, "Perhaps I have come to the kingdom for such a time as this; I may be placed where I am on purpose that I may render essential help to the cause of God. Here, at any rate, I am; I feel the presence of the glorious God; I see the skirts of His garments as He reveals Himself to me; I almost hear the rush of seraphic wings as I perceive how near heaven is to earth; and I feel in my soul I must give myself up to God. I feel in my own heart my indebtedness to the Christ of God. I see the need of the heathen; I love them for Jesus' sake. The fiery coal is touching my lips even now. *Here am I!* Thou hast put me where I am—Lord, take me as I am, and use me where Thou wilt." May the Divine Spirit influence some of you who greatly love my Lord till you feel all this!

Then you observe that he makes *a full surrender of himself*. "Here am I." Lord, I am what I am by Thy grace, but here I am; if I am a man of one talent, yet here I am; if I am a man of ten, yet here I am; if in youthful vigor, here I am; if of maturer years, here I am. Have I substance? Here I am. Do I lack abilities? Yet still I made not my own mouth, nor did I create my infirmities—here I am. Just as I am, as I gave myself up to Thy dear Son to be redeemed, so give I myself up again to be used for Thy glory, because I am redeemed, and am not my own, but bought with a price. "Here I am."

Then comes Isaiah's *PRAYER for authority and anointing*. If we read this passage rightly, we shall not always throw the emphasis on the last word, "me," but read it also thus, "Here am I, *send* me." He is willing to go, but he does not want to go without being sent, and so the prayer is, "Lord, *send* me. I beseech Thee, of Thine infinite grace qualify me, open the door for me, and direct my way. I do not need to be forced, but I would be commissioned. I do not ask for compulsion, but I do ask for guidance. I would not run of my own head, under the notion that I am doing God service. *Send* me then, O Lord, if I may go; guide me, instruct me, prepare me, and strengthen me." There is a combination of willingness and holy prudence—"Here am I; send me."

I feel certain that some of you are eager to go for my Lord and Master wherever He appoints. Keep not back, I pray you. Brother, make no terms with God. Put it, "Here am I; send me—where Thou wilt, to the wildest region, or even to the jaws of death. I am Thy soldier; put me in the front of the battle if Thou wilt, or bid me lie in the trenches; give me gallantly to charge at the head of my regiment, or give me silently to sap and mine the foundations of the enemy's fortresses. Use me as Thou wilt; *send me*, and I will go. I leave all else to Thee; only here I am, Thy willing servant, wholly consecrated to Thee." That is the right missionary spirit, and may God be pleased to pour it out upon you all, and upon His people throughout the world. To me it seems that if a hundred were to leap up and each one exclaim, "Here am I; send me," it would be no wonder. By the love and wounds and death of Christ, by your own salvation, by your indebtedness to Jesus, by the terrible condition of the heathen, and by that awful hell whose yawning mouth is before them, ought you not to say, "Here am I; send me?"

The vessel is wrecked, the sailors are perishing; they are clinging to the rigging as best they can; they are being washed off one by one! Good God, they die before our eyes, and yet there is the lifeboat staunch and trim. We want men! Men to man the boat! Here are the oars, but never an arm to use them! What is to be done? Here is the gallant boat, able to leap from billow to billow—only men are wanted! Are there none? Are we all cravens? A man is more precious than the gold of Ophir. Now, my brave brethren, who will leap in and take an oar for the love of Jesus and yon dying men? And ye brave women, ye who have hearts like Grace Darling, will not ye shame the laggards, and dare the tempest for the love of souls in danger of death and hell? Weigh my appeal in earnest and at once, for it is the appeal of God. Sit down and listen to that sorrowful, yet majestic, demand, "Whom shall I send, and who will go for Us?" and then respond "Ready, aye ready; ready for anything to which our Redeemer calls us." Let those who love Him, as they perceive all around them the terrible tokens of the world's dire need, cry in the agony of Christian love, "Here am I; send me."

CONFIDENCE IN THE BIBLE

EVER since Satan temptingly asked our first parents, "Hath God said?" he has continuously endeavoured to sow in the minds of people a distrust in the Bible as the infallible Word of God. The assaults upon the Old Testament writings have been violent and sustained.

It is not clear to some persons just why it is that the authority of the Old Testament is of equal importance to that of the New Testament. It may be strengthening, therefore, to consider briefly the reason why faith should be exercised and unflinchingly maintained in the Bible as a whole.

Jesus Christ himself claims to be "The Way, the Truth, and the Life," and inasmuch as He so unquestioningly quotes the Old Testament, it is clear that His reliability is vitally involved in the absolute truth of these writings.

Take, for example, the writings of Moses. If these are not wholly true, and if Jesus Christ is *The Truth*, why did He clearly give His unqualified authority to *the writings of Moses?*

We hear a great deal about so-called "fundamentals" of the Christian faith, but one does not need any list of selected "fundamentals." There has been, and still is, *but one real fundamental*, and that is absolute belief in the plain statements of the Scriptures of Truth.

The Lord Jesus Christ not only accredits Moses, but emphatically challenges the ability of any one who does not accept the writings of Moses to believe His—Christ's—own words. Thus in John five, 46 and 47, the Lord Jesus says:

"*For had ye believed Moses, ye would have believed me: for he wrote of me.*
But if ye believe not his writings, how shall ye believe my words?"

The consistency of our Lord's attitude toward the writings of Moses may be further observed in the following passages. In referring, in the seventh chapter of Mark, to the command of Moses to "Honour thy father and thy mother," the Lord Jesus employs the expression, "*for Moses said,*" as synonymous with "*The Word of God.*" In Luke sixteen, without comment, He records a statement that "If they hear not *Moses and the prophets*, neither will they be persuaded, though one rose from the dead." When Christ Himself had risen from the dead and met His disciples on the road to Emmaus, "*beginning at Moses and all the prophets*, He expounded unto them in all the Scriptures the things concerning Himself"; later adding "that all things must be fulfilled, which were *written in the law of Moses, and in the prophets, and in the psalms, concerning me.*" (Luke xxiv.)

The significance of such statements, considered in connection with the reference to the *writings of Moses* previously quoted, is simply this: God "made known His ways unto Moses," spoke by Moses, and has had the written record preserved for our instruction. Also, according to the testimony of the Lord Jesus, His own words were not spoken of Himself, but by a specific commandment of the Father, for He says, "The words that I speak unto you I speak not of myself;" and again, "The Father which sent me, He gave me a commandment what I should say, and what I should speak"—that is to say, He has given me both my message and the words in which to deliver it. His inquiry, then, respecting Moses, "If ye believe not his writings, how shall ye believe my words?" resolves itself into the proposition: How can a person consistently claim to hear and believe God when He speaks on one occasion, and disbelieve when he speaks on another? How can you disbelieve the Word of God by Moses and really believe God's word by Christ? Let the reader supply the answer which those who were originally asked the question failed to give.

There is no way in which we can show our confidence in our Lord and Saviour Jesus Christ except by taking Him at His Word, and this, of course, involves also our acceptance of all upon which He has placed His stamp of approval. Let it be resolved, therefore, *by faith* to hold fast to the Bible in its entirety and maintain the attitude that at all times we must let God be true, even if it makes every man a liar.

Whenever, therefore, the wisdom of this world shows itself contrary to the revealed Truth of Scripture, genuine Christian faith *must assert* itself and take an uncompromising stand upon the Word of God. "It is written" was our Lord's supreme

weapon, and for His followers the only sure reliance is "the Sword of the Spirit, which is the Word of God."

A. V. W. in *The Shantyman.*

FISHING

Jesus said, "Follow me, and I will make you fishers of men." (Matt. 4: 19)

Sometimes God shows us in a picture-way
A deep-taught lesson of His grace;
For when I saw the sea-gulls, one clear day,
He whispered from His Dwelling-Place.

He feeds the sparrows—He has told us so;
He clothes the lilies of the field;
I know He told the sea-gulls where to go
That they might find a plenteous yield.

For there thro' ocean wave they dipped and swirled,
A shining fish in many a beak,
That special spot to them their fishing-world,
For God had told them where to seek.

Who knows where we may find a hungry soul?
The Spirit knows and He will guide—
When in our lives He has complete control—
To fishing-grounds for souls, as we abide.

Ocean Grove, N. J., July 13, 1932. —*Mrs. J. I. McClelland.*

God willing, Rev. and Mrs. Edwin E. Jacques are planning to sail for missionary work in Albania at noon, Wednesday, October 12th. We are planning to have a farewell meeting for these friends on Tuesday evening, October 11th, in one of the New York churches. Place of meeting has not been determined, but if there ar efriends who would be interested, if they would kindly send a postal to the Fellowship office, 1213 N. Franklin Street, Philadelphia, we would be pleased to send full particulars when known. Pray for these new workers that their ministry in the needy land of Albania may be richly owned and blessed of God.

A WANDERING JEW ASLEEP ON A MANSLAYER'S BREAST

We have read with much pleasure and profit this record of experiences which befell our brother, Moses H. Gitlin, in his itinerant missionary journeys. Particularly were we struck with the large number of Jews that attend and wait upon his ministry. May our Lord graciously use this Hebrew-Christian evangelist, as he speaks forth the fulfillment of the Old Testament Scriptures in Christ the Messiah. Pray for him.

ON MAY 26th I started on my sixteenth evangelistic journey. The parting from my children was less tragic than usual, as the poor kiddies are getting used to Daddy leaving them. In Warsaw we had a time of prayer with a group of Hebrew Christians, some of them being our children in the Gospel. Then on to the town of Pruzany. I had spent five weeks here last spring in evangelistic work, and had been privileged to visit the town several times since then on special occasions. Passing through the streets, the Jews, especially the younger ones, hailed us and asked us when the Gospel meeting would take place. We had a fine meeting that evening. The hall, which seated some 300 people, was well filled, about half of the audience being Jewish. I brought the closing message of the evening, which was to the Jews. It was after midnight when we left the hall, accompanied by young Jews even to our lodging place. May the Lord save some precious Jewish soul!

The next morning was spent in a business session. Jewish young men kept coming to see me, but they had to be refused an audience. They begged us to hold a meeting for them in Yiddish, but as we had not previously obtained the special legal permission, this could not be done. In the evening we had another fine Gospel meeting. Next day we learned of the death of the pastor's mother here in Pruzany, so we remained for the funeral. There were about 1500 people at the cemetery, a third of whom were Jews. Again I was privileged to bring a message. Funerals, baptisms, and marriages afford remarkable opportunities for the evangelistic message here in Poland. These are the occasions when the authorities have to be lenient, the people become curious, the preachers inspired—and thus the testimony is given.

A group of about fifteen young people had come from the town of Bialowiez in a big truck, for the purpose of taking me back with them. It was a fine journey, going on an open truck, on a beautiful May evening, over one of the few good roads in Poland, through one of the largest forests in the world, the famous Bialowiez Puszcza, formerly belonging to the Czar of Russia. We arrived there about 8.00 P. M. An extra meeting was called, which began at 9 and lasted until 11.

I stayed over night with the intention of having a meeting in the morning for believers and an evangelistic meeting in the evening, but my plan was interfered with. A fire broke out at the State saw mill, developing into a gigantic catastrophe.

MOSES GITLIN AND FAMILY

Nearly all the people of the town make their living, directly or indirectly, through this sawmill. Hence, everybody was busy rescuing the mill, especially fighting to save the machine department, so as to preserve the opportunity for work. As there was no regular water system and the men had to run to the neighboring courtyards for water, the fighting of the fire was hard. It was touching to see how self-sacrificing the men were, as they heroically fought the fire in a voluntary way. While putting my shoulder to the task with them, I prayed the Lord for a renewing of my zeal for a perishing world, to a point of heroism such as these poor working people showed. It was no less touching to see poor Catholic women bringing out large icons of the "Mother of God," holding them forth against the devouring flames and uttering prayers. Truly, they have a zeal after God, but oh, what a lack of knowledge of the things of God! In the evening I was led to preach on I Cor. 3: 15.

After the service, a Pravoslavny woman came over to me, pulled out of her bosom a handkerchief, untied one of the corners, took out a coin and handed it to me, and with a pathetic expression on her face, said to me, "Man of God, pray for me, the handmaiden of God, that my soul may be saved." The poor woman was doing according to the manner of the Pravoslavny church. I told her that we do not accept money for our prayers. Seeing that she insisted, however, I took the coin, put it on the collection plate, and requested the local presbyter and the church to pray for her, I joining with them.

In order to save about twenty-four hours of time, I planned to take a train at about 1 A. M., which left from a station about 19 kilometers away. A natural sense of fear came over me at the thought of passing through the woods at night, in a wagon with one horse and an unbelieving driver, for there was a possibility of wild animals and still greater danger from wild men. The presbyter asked for a volunteer to accompany me. Who should volunteer but a brother who, before his conversion, while a prisoner in Siberia, had been a manslayer more than once! A Russian Pravoslavny man kindly offered me a revolver, which of course I kindly declined, telling him that I was trusting God. I was tired out from the strain of the physical work at the fire and the evening meeting. The journey through the forest was pleasant. The brother who accompanied me kept watch, while I leaned upon his breast and enjoyed a sweet nap. What power there is in the Gospel to save and to sustain! Think of it! A Jew going through a forest at night, being taken care of by a man who was formerly a manslayer! Praise God for the Gospel of His Son!

On the journey to Luck I had to change trains six times. I was certainly glad that I had learned how to use the General Time Table in Poland. In Luck I made the seventh change, this time to an auto, and on we went to Dubno, where we were kindly received. Here again we were to meet with workers for conference. We were treated to a row-boat ride and a swim—the first I had had in Poland since my return to the field! It was indeed a pleasure. We then went to conference and prayer on the things of God connected with the work. The Lord gave us a blessed time, and we reached an understanding which will help in closer fellowship and evangelistic cooperation among the less denominational churches. How quickly and pleasantly business can be accomplished when Christians are in normal relations and are seeking the mind of God and scriptural lines of action!

One of the brethren wanted to take a snapshot of the presbyter and his family. The youngest child at first refused, reasoning that if his person would be transferred to the photo, he would no longer be where he had been before. He argued that on the photo he would be dead, and he did not want to die. It took much loving argument to persuade the child that he would not be harmed.

In the city of Luck, where we had another business session, we went to a neighboring restaurant for dinner. As I desired to eat a vegetarian meal, I asked for some bread and butter. The restaurant keeper was surprised to hear of such a combination as bread and butter. Nothing could be found for me to eat except some lettuce. I waited for twenty minutes, only to learn that they were not able to secure butter and hence could not fill my order.

I set out on the train for a new appointment. At the railroad station I was bitterly disappointed when I found that there was no letter for me from my home, for I was bound for some fourteen days away from any physical possibility of getting mail. My next ride was on a springless wagon, over rough and dusty roads. We were received some-

what coldly in the village to which we went. There had been a division in the church, and the presbyter was wondering with whom I would side. Naturally, I endeavored to be a peacemaker. The meeting began about 9.00 P. M., some forty visitors being present. On the pulpit were some flowers in a whiskey bottle, which still bore its label. The presbyter, being a bachelor, evidently did not notice it. No less strange sight was it, to an American at least, to see barefooted girls in the choir. I had to go against the tide that evening, and was not quite satisfied with the results.

Early in the morning we set out on foot for the next village. The Lord cheered me up during the quiet times with Him. I went to the meeting ready to pray through and break through, if need be. The Lord gave us a good time here. One of the Russian writers, in describing conditions in the Pravoslavny church, said, "When the communion cups were wooden, the priests were golden; when the communion cups became golden, the priests became wooden." Thus it is sometimes in the lives of our native churches here. In this village, for instance, there is no church edifice, no paid preacher, and yet what a fine spirit, what hearty singing, what attentive listening! How easy it is to preach to such an audience!

We walked to the next village. We came across two graveyards for soldiers who had been killed during the World War. These had formerly been scattered around through the fields and forests, but by order of the government a campaign of exhumation was undertaken and common graves for goodly numbers were dug. We stopped and thought of the vanity of life and the horrors of war. How well it is to know the Lord and not to be depressed by such contemplations! "He that believeth" . . . what promises, what prerogatives are stored up by the mighty Creator and loving Father for these!

On this hike we came across another interesting sight. A large boat was being hauled by three men, with the help of a long rope, to which were attached shorter ropes for each man. The long rope was fastened to the mast of the boat. This is a usual sight on the Volga in Russia, and has inspired many a folk song there. The pulling of the boat, however, is rather uninteresting, especially when the pay does not greatly exceed 25 cents a day.

My native guides were quite familiar with the wild vegetation of the forests and meadows. On the way they plucked sorrel weeds and gave me a treat.

We walked practically all the time along the Stir River. It is the most crooked river I have ever seen. I thought of that wise saying, "Rivers are crooked because they follow the line of least resistance." There is a deep moral to it. For miles and miles there is no bridge across the river. Folks wait for the winter months for their heavier transportation. Ordinarily one can cross the river in a "dushegubka", which literally means "soul perisher", a term designating a boat bored out from a log, accommodating one or two persons. These journeys certainly make me very courageous. I took the ride across. The boatman refused to be paid for the job, out of respect for the preachers. He promised to come to the meeting. A woman in the village greeted us, saying that she was sure guests were coming because the cuckoos were singing. The meeting began at 9.00 P. M. I was glad to meet a Jewess here, who became interested in the Gospel.

The next day, being Ascension Day according to the Pravoslavny calendar, a number of believers from the surrounding villages came together. I gave a Bible study on the ascension of our Lord. After the meeting, a policeman came and wrote up a protocol against the host, as his house had not been registered for meetings. The dear brother had already paid in quite a sum of money at different times. He was also arrested for nine days.

This is the tragedy of it all. The government demands of the believers that special houses for worship shall be built, or that at least the room for meetings be used exclusively for that purpose, and they are right. But the believers are poor. They cannot afford to build chapels, nor do they have more than one room in their houses. So they run the risk of being fined or arrested, or both. Usually the chief of the village does not mind it, but when some extra meeting takes place and the village is stirred, then the authorities wake up to the possible dangers of not enforcing the law and insist upon compliance with rules and regulations.

In the next village, to which we were taken on a

wagon, there was a small but appreciative audience. After the meeting, a young woman in bridal appearance came into the meeting place, bowed her head thrice, and invited all present to her marriage. This is a Pravoslavny custom.

Again we had to hike for eight kilometers to the next village. I found that my belt was very useful on these journeys in helping to carry my little bookcase. In addition to its ordinary use, it also is of help in shaving, and at other times is made use of in entertaining a child in a horse and driver play, etc.

Upon entering one of these villages, we were greeted by three little girls, who joined hands and in the beautiful Polish way repeated in unison, "Let Jesus Christ be praised!" I was surprised to see so many homes in this village with tin roofs and painted woodwork, but I soon learned the reason—half of the peasants in this village are believers. All of the believers and most of the unbelievers greet each other with the words, "Praise be unto God!" The reply is, "Forever praise!" The Pravoslavny population of the village is also very religious. I was told that there is not a single atheist in that village. When a storm comes on, the population go to prayer, for they were often struck by lightning and they claim that no "rod" helped. At such times the whole village is absolutely God-fearing. We had a good meeting in the evening.

On Sunday we had our regular morning meeting at 11.00 A. M. Many believers had come from the neighboring villages. The house was too small, so we went into the barn. Suddenly a policeman came with an order forbidding me to preach, permitting me to pray only. We prayed that I might be able to preach, but no persuasion could change the mind of the policeman. The brethren then got a good pair of horses and drove to the nearest police station. We pleaded with the assistant chief, then with the chief, then with the wife of the chief, and again with the assistant chief, until we finally got a favorable reply. It was about 2.00 P. M. when we got back. The meeting was still going on, awaiting our return. It continued until nearly 4.00 P. M.

We were treated to a wagon ride to the next village, 20 kilometers away. Here there were only five believers, but we were received very heartily. Some unbelievers tried to break up the meeting from the outside and they would not heed our requests that they stop their disturbances. Then a storm broke upon us and did the work which we were unable to do and the meeting went on in peace.

In that village we visited a sample of the houses built some 50 years ago. It is called "Kurnaja chata" or "smoke house." The house has no chimney, the smoke from the big oven going out through the open door. The ceiling was black with soot, and so was the upper half of the wall. There was no flooring in the house, the earth not even being leveled. I am sure that the animals of the poorest American farmer live under better sanitary conditions. Upon returning to the home of my host, I proposed that he should have a chimney built in that house, promising that I would pay the bill, to which the brother replied that the family living in the house are richer than he is, that they do not care to have a chimney, etc. He said that, in addition to all the smoke in the house, the peasant head of the house smokes cigarettes, adding to the discomfort.

(To be continued)

FAITH AND I

There may be shadows
On life's pilgrim way,
But what matters,
When the path leads to God's
eternal day?

Would I change HIS will,
A sunnier path to go,
Since He leads me still,
And He loves me so?

No—He knoweth best!
I choose HIS way;
And in His love I rest
Through all life's day.

With willing feet turned homeward
To that celestial land,
I travel ever onward,
Safe in His dear hand.

So we rest, and so we journey, Faith and I,
Looking back o'er the path we've trod,
Doubt no longer whispering, "WHY?"
We smile, since it leads to God.

ANNIE FRANK THURMAN.

AN OPEN LETTER

Mr. Dobrinin has asked for space to present the following letter in respect to the needs and opportunities of his work. He frankly opens his heart and tells of the heavy burdens resting upon him. May we ask your prayerful reading of this letter and your continuance in prayer that all needs may be supplied speedily. Then, too, the lectures that Mr. Dobrinin desires to give are most worthy of consideration. They are unique and will give a real insight into the land of Russia, which is so much in the eye of the public now. Take it up with the Fellowship office if you desire to have him.

BELOVED FRIENDS OF OUR MISSION AND READERS OF THE EUROPEAN HARVEST FIELD:

Permit me to offer for your prayerful consideration the following subjects:

At the Extreme Crisis

The *Vernost* (Faithfulness), looking at it from the spiritual side, is being specially blessed of God. Russians are entranced with its spiritual material. I could fill a whole number of THE EUROPEAN HARVEST FIELD with letters from Russians, full of enthusiasm about *Vernost*, and these letters come from serious men who are seeking spiritual depth and fullness. Demands for *Vernost* are increasing from every quarter. Just think of the fact that we now send *Vernost* to thirty-two different countries, namely: United States of America, Canada, Brazil, Argentina, Paraguay, Mexico, Porto Rico, Uruguay, Philippines, Africa, Australia, Palestine, Greece, Bulgaria, Jugoslavia, Czechoslovakia, Poland, Lithuania, Latvia, Estonia, Finland, Sweden, Germany, England, France, Roumania, Norway, Belgium, Denmark, Switzerland, Japan, and China.

I have thick files which contain the finest of spiritual manuscripts from our talented and spiritual Russian brethren of many countries and of different denominations. There are so many of these manuscripts to insert in *Vernost* that I can hardly find space for my own articles, and I write them only occasionally by special inspiration. *Vernost* really contains very select material. I work much on the technical side of the magazine, but, spiritually, *Vernost* is actually a collective magazine of the Russian evangelical brotherhood.

The material problem of our magazine, going as it does to poverty-stricken Russians, has always been a hard one, but we have now come to a very sad place. After six years of uninterrupted publishing of the magazine, we have been compelled in recent months to temporarily discontinue it. How sorrowful are the letters which come from our brethren, who miss their beloved *Vernost!* I tried to appeal for funds. I met with much sympathy, but the practical results were very small, because of the financial depression. After discontinuing the publishing, I experienced such a depression of spirit that it seemed to me I lost even the capability of appealing for help. *Vernost* is silent, and I am silent with it. I have always been an energetic man, but here energy has failed me. You know the state of "frozen" grief, and something like this I am experiencing now.

This difficult plight of the work which I have loved so much, has in no way weakened my trust in my Saviour. I pray eagerly and steadfastly and I believe firmly in the future. Just now, however, I am passing through a most narrow way, and it seems long and weary.

The question arises, not so much in my mind as in the mind of thousands of Russians, Is it possible that the *Vernost* must be discontinued, a paper which is exceptional as to spiritual content, beautiful as to literature, and fine in appearance? There has never existed such a spiritual, undenominational magazine in the whole history of the Russian evangelical movement. It is the only one of its kind.

Surely all these trials are taking place according to God's will, but the Lord has given us the right, during the days of need, to "ask" and "knock" and "pray."

The Lord made it possible to issue a 40-page issue of *Vernost* in September, but we have no funds on hand for the October issue. I began to translate and print in Russian the wonderful interpretation

of the book of Daniel by Dr. Gaebelein, which in our times is so necessary to read. The first part of this book has already been printed, but these sheets are lying in the printing house unused, for we have no funds to continue the printing of them.

Please be generous and increase the power of our prayers with your loving intercession. Besides, maybe you or your friends will find it possible to support this magazine for Russians.

Needy in the Country of Tribulation

Believers in Russia have suffered so greatly that if you were more familiar with their pitiable condition your rest would be interrupted and your spirit would be troubled. Sometimes, when we visit sick people in the hospitals, we feel our hearts pulsate in a different way and we are deeply stirred. We feel like different people when we come out of the hospital. There has been awakened a holy feeling of compassion. We would like to share some of the pain of the sick people in order to alleviate their sufferings. After a while, we forget even the existence of hospitals, with our many afflicted neighbors.

The years are passing and the griefs of the believers in Russia are continuing and increasing. Spiritually and physically, they are being exhausted, and are literally dying out as a result of the inhuman persecution and the poverty of the ruined country.

Under the present conditions, it is impossible to organize relief on a large scale for the Christians of Russia, not only because we ourselves are poor but because of other insurmountable obstacles. But we can easily render help to many private believers in Russia. Ways for doing this are open. Widows and children of preachers of the Gospel who have been tormented to death by the Bolsheviks, with burning eyes are awaiting our help. You can make believers in Russia happy by simply giving them pieces of their daily bread. Kindly remember them and try to find an opportunity to do something. The reliable sending of every gift of yours to private persons is assured, and we are at your service. We know what to send and to whom to send it.

Acute Needs Among Russian Refugees

In sickness and poverty, God's children among Russians are asking me to help them. They gratefully remember what we have done for them in the past.

In Estonia lives Brother F——, tubercular, his wife also tubercular, and their boy affected. As an officer in the Czar's army, he experienced all the horrors of war. Later on, he learned the trade of shoemaking and was able to earn some money. Now, however, the whole family are sick. There is no money for bread or house rent, to say nothing of clothing.

In Finland Brother B——, also tubercular, has a family and asks not for bread, not for house rent, but for fuel to keep his family warm during the coming severe northern winter.

In Bulgaria is our aged brother of 80 years, Colonel P——, a veteran who took part in the Russian army in the delivering of Bulgaria from Turkey. For years he voluntarily preached the Gospel and was a great help and blessing to the people, both spiritually and materially. He was always a zealous contributor to *Vernost*. Now he is dying from heart trouble. His days are numbered. Perhaps he is dying even now as you read these lines. He is a man who really knows God and trusts Him. All he asks of me is to care for his motherless daughter, a girl of fifteen years, whom he has consecrated to the Lord. She needs help for her support and education.

From others in these countries, from Latvia, from France, from Poland, people are appealing for help. Perhaps the Lord will lay it upon some hearts to help in meeting these needs.

My Talks About Russia

The Lord has put it on my heart to share with the American Christians some information about Russia. This I am going to do as a real Russian. People are speaking and writing about Russia in connection with the fulfilment of prophecy and with world political events, but in general very little is known about Russia. In addition to my own natural knowledge of my native country, my experiences and observations in Russia, I have gathered and prepared corresponding material from numerous sources. I have been occupied with this work for more than a year. I now have in my possession about 500 pictures on slides. Many of these are unique. I also have about 500 slides with text of the lectures and description of these pictures. Many interesting historical episodes and authoritative quotations are included in these.

In planning a special original method of lecturing, I secured from several countries an exceptional collection of recorded Russian music. There are specimens of classical Russian music, both vocal and instrumental, folk music, and chiefly the peerless sacred music of the Russian Church. There will be represented most prominent classic Russian composers. I have about 100 selections.

It is my purpose to utilize your time in the most productive way. Russian music will be rendered while on the screen explanations of it will be given. Other lecture material, also, will be given on the screen mostly during musical demonstration. The music will have some connection with the subject that is being discussed. The idea of music came to me because I believe it expresses the soul of the nation. In order to make the recorded music more powerful and realistic, I intend to use the best electrical amplifier.

I wish to speak not only about the comparatively narrow circle of evangelicals in Russia, but about great Russia as a whole. There will be much of a secular general nature, but, as an evangelist, I am glad that it is not possible to speak about Russia, in the past, present, or future, without touching on spiritual and religious problems. I trust the talks will be interesting to the young people also. There will be a place for grief, for joy, for sighs, for smiles, and some of the musical selections will give spiritual edification as well as aesthetic delight.

The subjects of my talks, God willing, will be for six nights, as follows:

1. Russian Czars
2. The Russian Orthodox Church
3. Russian Culture
4. Changing of Regimes in Russia
5. The Evangelical Movement in Russia
6. Repression of Evangelicals in Czar Russia and the Tribulation of All Believing People and Destruction of Churches in the Country of International Communism*

Now I would like to ask you, dear missionary friends, whether you can arrange to have in your churches some of these talks of mine, illustrated with slides and with specimens of the recorded music.

And now for the practical side, in addition to the modest amount needed to cover the direct expenses of the lecture, it would be very desirable to possibly get some means for sustaining and developing our Russian evangelical literary work.

I cannot help mentioning that there is one very weak point in this my enterprise. It is my poor English, with faulty pronunciation, but perhaps good American Christians will graciously overlook this. At any rate, I hope that I shall be clearly understood, and that the substance of the talks, text on the screen, illustrative pictures, and music will be sufficient compensation.

Concerning all of the subjects of this open letter, will you please address the American European Fellowship, 1213 North Franklin St., Philadelphia, Pa., with which dear brethren I have joyful cooperation in the work of God's kingdom.

With warm and prayerful greetings, I am

Most faithfully yours in the service of our Saviour Jesus Christ,

ALEXANDER V. DOBRININ.

* There is a possibility of addition to, and change in, the subjects mentioned.

A MONTH'S WORK

The following is the report for one month of a young worker named Andrew Myczko, who was a former student at the Radost Bible School:

Sermons preached		27
Attendance at meetings		1254
Sunday School sessions		4
Attendance at Sunday School		236
Visits in homes		17
Individuals dealt with		45
Catholics	33	
Greek Orthodox	6	
Jews	6	
Tracts distributed		90
New Testaments distributed		47
Old Testaments distributed		3
Time spent in personal devotions		68
Hours of office work		85

"I visited the brethren in Helsingfors, Finland, and we had very helpful meetings. The Lord was very near. I also had a blessed time visiting in Brother Moriakoff's district. In both of these districts we had baptismal services."

—*Nikita Mosherenok, Estonia.*

SIGNS OF REVIVAL IN ROUMANIA

Siret, Roumania,
August 29, 1932.

DEAR FRIENDS:

How our hearts do rejoice, and our praise goes up to God, because of your faithfulness in behalf of the Lord's work in Roumania! Your prayers help to keep both ourselves and the native workers buoyed up, strengthened in the Lord, and able to continue day by day doing the service of the King of Kings, in spite of opposition from the enemy. Your "love gifts" enable the workers to do much more efficient work for the Master. Knowing that their home needs are met, they are free to go out and come in at will. With grateful hearts to God, "Jehovah our Provider," they praise Him and thank you, dear friends, for your double share in helping to carry on the work here.

Here in the Bucovina, and, in fact, throughout the whole of Roumania, churches of believers are on the increase, especially in the villages. The country generally is ruined and bankrupt by misgovernment, corruption, and immorality. Surely nothing but a great spiritual revival can save it. Signs of such revival are present. In the villages there is an ever growing hunger for the Word of God; the sad part is that both the state and the church are bent on crushing it. Thus the persecutions in the villages likewise increase and are harsh and bitter. The local police, incited by the priests, have extraordinary powers, which they exercise to the full. Often it is an old friend, or a relative who has found Christ as Saviour, on whom the wrath of these incited, mad persecutors falls.

R. W. HILL AND FAMILY

A week ago last Sunday, in Negustina, a village about five miles from here, a few of our members who were unable to come into Siret gathered together in the home of one of them to read and pray. They had been together about a half hour when the local police came and arrested the men. Four of these brethren were beaten in a fearful manner, bound together, marched for miles and miles, through village after village, and finally locked up. One of the brethren present was kept from being taken with the rest, because his wife was there and she put her arms around his neck and hung on. One of the police did his best to get his man, even kicking the poor woman, but she kept up the struggle and in the end outdid the police, who gave up in disgust. Monday morning this poor fellow came in to tell us what had happened. Mr. Hill is away, but Brother Hamaliuc was at home, and he at once went to the authorities here (who are friendly). With their help, the men were located and freed and came home, singing and praising God.

This very thing is being used of God to quicken other souls. They see the patience of the saints, and many come to the meetings after a thing of this kind has happened. There are so many being baptized and added to the churches, or assemblies, that it is no longer possible to have the baptisms from the surrounding villages here in Siret. The workers now go to the villages, and in most cases, where there is a river or creek at hand, the baptisms take place out in the open, usually in the early morning hours. Surely the coming of the Lord is near, and the Spirit is hastening the gathering in.

Friday night of last week, our meeting hall here in Siret was broken into and robbed. Saturday afternoon, when I went to hold the teachers' class, I found Brother Vaselie, the caretaker, and Brother Hamaliuc in a state of nervous excitement. They had gone early to open up and get ready for the class, but they found some one else had saved them the trouble. The locks had all been neatly broken, or sawed open, the two rooms were in general disorder, the cupboard belonging to the Sunday School was also broken open, and the children's bank was empty. Our spoons and forks, which were used for Conference meals, had also been taken. May God deal with the thief and bring him to Christ!

We do praise God for the wonderful way in which the Spirit is working in our midst. Were it not for this, the poverty, sorrow, and suffering would be hard to bear. We do ask you to continue remembering this needy land before the throne of grace.

Our boy, Dick, has been taken to England to school. He is just eleven and a half years old and I feel it very keenly, but I do praise God for the opportunity to have the lad among believers. He is soundly converted and loves the things of God.

With Christian greetings, I remain,

Most sincerely yours,

LOUISE V. HILL.

OPEN AIR MINISTRY

Cesis, Latvia,
August, 1932.

DEAR BROTHER HOGG:

Thank you very much for sending the postal money order in good time. Blessed be the Name of the great God and Saviour, who by His grace has saved me from perdition and has put into my heart and mouth a song of praise! I can be filled or be in want, all for His glory, because "we know that all things work together for good to them that love God." (Rom. 8: 28.)

It is a grief to hear that the necessary funds for this great work do not come in. Perhaps I myself am to blame for this lack of God's blessing. I will render anew my whole heart to the Lord and shall pray more earnestly. Tonight I have a meeting for earnest Christians in my own room to study the Bible, and we will make this a special matter for prayer.

Our usual gospel meetings at Cesis are well frequented, although our people are now in the work of harvest. We notice an increase in attendance, and a number of precious souls have come to the Saviour. As a result of my house to house visitation and distribution of many tracts and Gospels, a drunkard has turned to the Lord Jesus. His wife, a true child of God, gives thanks unto Him for His saving grace.

The open air meetings bring not only great blessings to the lost ones, but also to my own soul, for I have to suffer a great deal from the scoffers and the godless. The Spirit of the Lord brings them to silence, however, and Jesus gives the victory. Often when somebody is coming to disturb the meeting, the people drive him away if he is not willing to be quiet.

When I approach the market place, I hear the people all around me saying, "Come, the meeting is going on." And they go to that place where I usually take my stand. They listen quietly to the Gospel and do not leave even if it starts to rain. They receive with thanks the gospels and tracts that are distributed.

One day in my visitation I came to the home of a poor demoniac woman. Quite alone with the evil spirit, she was lying on her bed, without any comfort or help. Her three sons, who work on distant farms, come sometimes to bring her some simple food and then go their way. Now a sister, who lives not far from her, looks after her in a Christlike way. I prayed with her and she became quiet.

One Sunday at noon, when I was taking a couple of cucumbers to prepare a little lunch, two men entered my room—one a farmer and the other a citizen of this town. Both were anxious to get saved. We held a good hour's meeting, and when we got up from our knees I could see in their eyes, through tears, the joy of salvation.

I beg of you to pray for me when I go back to the district of Libau in the autumn. There are about twelve places around Libau where the Gospel needs to be preached and there is no one to "GO."

With kind regards to all who love the Lord,

Sincerely yours,

ARTHUR BLUHM.

"We are grateful for the definite facts of Russian conditions which the magazine has given. It has been a help in enlightening others about this."

SOME RESULTS OF TRACT DISTRIBUTION

By Charles Lukesh

WE HAVE a letter from Mr. Lehoucka in Paris, who writes to us, thanking us for the tracts sent him, which are a help to him in the work there. He says that to him personally they have become favorites because of the Biblical teaching and presentation of true and pure Gospel and he can recommend them to everybody. "In that line," he writes, "I am very strict, for by spreading of badly directed religious literature, much harm can be done." Strict Gospel is also the aim of their meetings, which they have once a month.

A soldier writes, thanking us for the tracts sent for distribution. He was ordered to the regimental office to give an account of what he did with such a quantity of tracts. That gave him a good opportunity to testify to his superiors. He also states how he was driven from home when he testified of his conversion.

We have the following letter from a Sabbatist elder, to whom some of our tracts had gone:

"Thank you for all books, tracts, and letters sent. I did not want to write to you sooner until I had full light in my soul. I want to enter into the teaching of the Lord by industrious and careful reading of the pamphlets, books, and tracts which you have sent me. I am already fully convinced that I am saved only by the grace of the Lord, and ask daily that the Lord, as He promised, may make me a new creature and write His commandments and laws in my heart and cause me to walk only in Him and to bear only the fruit of the Spirit. Many times daily I repeat to myself His promise, "Come unto me . . . and I will give you rest," and pray that the Lord may give me that rest in Himself.

"All this, dear Sir, I know already. There is only one thing that is not yet clear to me, and that is, the Sabbath. But I believe that my Saviour, who knows well that I do not want to insult Him nor go apart from Him, will give me light. I have known for a long time that when I could not keep the Sabbath as the Scripture said, only the grace of God remained for me. Nevertheless, I need your prayers that the Lord may assure me fully.

"And now, what shall an elder of a Sabbatist congregation do? Advise me, please, for the present only in writing. I wait for your letters, but do not want to be a burden to you. Let me know also the price of the book you sent me. Ten years ago, alone in the family, against the will of my parents, wife, etc., I left the Roman Catholic church and entered the Czech Brethren Union. Under the influence of the Adventist teaching, I turned with my wife to their teaching. And now again, you prove to me with such weighty words that it is only the grace of God that gives us salvation! Please tell me what to do, for you must surely be concerned that our souls find peace in Jesus.

"Write me a long letter, when you have opportunity, explaining all, and especially pray for us, that we may get firmly anchored in the Lord Jesus, in the way that He wishes and not as men would desire. So often I repeat that cry to the Lord, 'Lord, grant that I may see!' Is it possible that He would not grant it who said, 'Him that cometh to me I will in no wise cast out'? My soul yearns for a full assurance and for a full rest in the Lord Christ, and that my desire will be fulfilled, I firmly believe."

We have various requests for Bibles—from a father of twelve children, from an eleven-year-old boy, for his mother, from several old people in various towns. These all lead to inquiries, for we can not give to all, nor would think it wise to give to everybody that asks, a Bible at once. Unless we have dependable information, we send a Gospel or two and some booklets on salvation, and a set of questions on the matter sent, and only on evidence of real reading send further parts of the Scriptures, successively.

Here is a card received in answer to one of our inquiries: "Thank you for the tracts sent. I appreciate them very much, and am obliged to you for the same. I must confess that I was weak in faith. Through the reading of your tracts, I was aroused to a new life. I had not a few fears and much unrest in my heart. I thank the Lord Jesus that He has opened my eyes and my heart as never before. Every day I read in the tracts and like to ponder on the Word of God, because I would like to obtain an assurance of salvation."

FITTING LIVING STONES INTO GOD'S TEMPLE

Lodz, Poland,
August 12, 1932.

VERY DEAR FRIENDS:

How we loved to see the summer come, and how glad we are that it is drawing to an end! Although it is the most gladly anticipated time for its warmth and fruit, yet it is the most difficult time for the missionary, in more than one way. The work usually suffers in the country, because the country people rise between three and five o'clock in the morning, and when they come to the meetings between nine and ten o'clock in the evening, they usually have to fight sleep. Of course, one can readily understand that. In the city, the factory people nearly faint (and some actually do faint) because of the heat, and we really cannot blame them if they stay away from an evening meeting to get a breath of cool air. Generally speaking, we marvel at the faithful attendance, although we have set a still higher goal.

Of the 28 meetings which we were privileged to hold, a goodly number were for the special upbuilding of the believers. There are such a number of large piles of "holy stones" lying around "Sion", but they need to be fitted and built into the structure. After the winter, with its many evangelistic efforts, after the reaching out and launching out has been done, the work must be strengthened at the roots and within the family tents. There are so many wrecks in these critical days, and many of them come from the ranks of matured Christians. We have been dealing with ever so many of just this kind. Our home has been a regular dove-cot, where people have been coming and going. We trust it has been a place of refuge and as a great rock in a weary land.

Perhaps in no previous year have we been so busy with personal study of the Scriptures, translation of articles, and the publication and shipment of Christian literature. Among the recipients were preachers of the Gospel in France and Finland, who labor among Russian refugees; but the greater part of the literature is being used in this country of Poland, among Poles, Russians, Germans, and Jews.

Mrs. Stettler has been keeping up a Ladies' Bible Class all through the summer, and we have at times marveled at the number of anxious souls who have come for this time of Bible study and prayer. The class has expanded, and cooler weather will undoubtedly increase the circle into a regular meeting within the walls of our home.

We solicit the sincere prayers of all true Christians, since we have to deal with ever so many friends and believers whose spiritual problems are so closely allied with their financial and social problems that we need the wisdom of Almighty God to stand the ground.

May we specially request prayer for some who have turned their back on Christ and are no longer walking with God, and yet have been preaching the "Thus saith the Lord." There are also a great many troubled souls who have gotten into the slough of despondency and depression. Yea, may we even ask your prayers in behalf of some who have been taken to sanitariums because the enemy succeeded in clouding their minds and confusing their thoughts. We are not ignorant of his devices. II Cor. 2: 11.

Generally speaking, the Christian people have never been so dead in earnest as they are in these trying times, possibly because the chaff has already been blown off. Trials test the quality of men. Whatever there is of good in them comes to the surface; if there was empty profession, men are swept off their feet.

As to health, as well as spiritual well being, we have every reason to be exceedingly thankful to God. Financially, God has provided so that we may say now that we owe no man anything, except to the faithful stewards who have entrusted us with some of their sacred gifts for the work of God.

Yours, kept by the power of God,

FRED AND MARTHA STETTLER.

"The magazine reaches me regularly and I enjoy it greatly. May the Lord continue to bless the work and workers of this Mission, is my prayer."

"Your magazine is splendid! Nowhere else do I find such clear information concerning this part of the world, and the spiritual food is real bread of life. The magazine is beautifully gotten up. I am grateful for the privilege of being a prayer partner."

Mr. Moriakoff second from left; Mrs. Moriakoff and mother in center; others are newly converted.

ON RUSSIA'S FRONTIER

By Ivan Moriakoff

I AM holding meetings on the very frontier of Russia. Brother Mosherenok visited us and was a great spiritual help to us. We have people who are really thirsting for the words of life. Our meetings are now proceeding quietly. They are not quite so well attended as usual, for the people are very busy in their fields. We have meetings for the edifying of believers, and also revival meetings. Satan is furious, especially in those villages where revivals have taken place. I still feel pain in my left side, where I was beaten by wicked men, as I told you in a former letter. In some houses we are now being treated to good dinners, in places where we were received in an unfriendly way in the past. I have a habit of asking the people at the close of the meetings whether they would like us to come again, and now they loudly answer, "Yes, please come!"

Our young people are now playing musical instruments, and we rejoice and sing praises unto the Lord. It gives us great joy to see our young people walking on the streets, singing our evangelical hymns.

At this time we are having many church celebrations in our ancient monastery. Crowds of worshipers come together for these occasions, and we make the most of our opportunity to preach the Gospel to these people. Once we were passing through a mob of unbelieving youth and they threw glasses of beer on us. At these times it is not so easy to find a group of sober peasants to whom to preach. I was privileged to testify of Jesus to a lady teacher, and she took my part when the crowd were discussing some questions concerning me.

We baptized seven people and administered the holy communion. Some time ago I had to dedicate a baby. The parents did not want to have the regular Orthodox baptismal service. We derive great comfort from reading together the magazine *Vernost*, and our spiritual lives are strengthened by it. The converts are eagerly seeking to serve the Lord. I am now trying to penetrate into those villages which have not yet been visited. I am so thankful for the support which I receive from dear American Christians, and I heartily greet all of you.

THE APPALLING NEED IN CARPATHIAN RUSSIA

Tacovo, Czechoslovakia,
August 16, 1932.

DEAR BROTHER HOGG:

We are now here in Carpathian Russia, the Lord having removed all the obstacles that were in our way. His guiding hand could be clearly seen in everything. We came by way of Geneva (Switzerland), Vienna (Austria), and Mukacevo (Carpathian Russia). In Geneva we stopped for three days. Here we saw our daughter Anna, held a meeting for the Russian women, and purchased our tickets. We are very thankful to God for the people with whom our daughter lives. They are very fine people and love our daughter as their own child. Then, too, she is in a good Christian environment. Our hearts are filled with joy and thankfulness to God for such wonderful guidance and such a definite and clear answer to our prayers in this matter. Here in this country we would have many problems in having her with us, both as to education and environment. We could not take her with us from place to place, going from one village or town to another, where people live a low moral life and sleep together in small mud houses.

As soon as we arrived here, we began to hold meetings in different places—Mukacevo, Clachanovo, Bustino, Neresnice, and Seroky Lùh. In one of our meetings in Mukacevo, Brother Arthur Wright, who works in Uzhorod, took part. He spoke in English and we interpreted. Two days from now there will be a Russian holiday, and this will give us a good opportunity for a few meetings. We have been asked to go to Neresnice to hold meetings. Here the interest in the Gospel is very great. The town is surrounded, too, by many other towns and villages, so that many will come from these to our meetings in Neresnice.

All the Carpatho-Russian believers here, as well as other friends, are greatly rejoicing because we have come here. They were all waiting patiently for our coming. There are several who wish to join the church.

This field is very large and the needs of all kinds are indescribable. The first and greatest need is that of a prayer hall, at least one in a large center of work. Without such a hall, it is impossible to begin a lasting work. We pray earnestly that the Lord will give us the necessary means to build a hall. The people here are extremely poor, many of them half clothed and half fed. I do not know of a poorer place in Europe than Carpathian Russia. But the opportunity for evangelization is the best of any country in Europe. The need is most appalling. The Carpatho-Russians here are more ignorant of the Gospel news than any other people in Europe. They live in awful darkness and superstition. I imagine you can find many things here worse than in Africa, India, or China. I shall try to write more in detail next time.

Yours in His glad service,

JOHN KOVALCHUK.

LATER WORD FROM KOVALCHUK

I wish to write you more about our new field here. We have chosen the city of Tacovo as our home, and from here we hope to visit different places and hold meetings. This city is situated on the very border of Roumania. We often see the Roumanian guard on watch on the border line. This part of Carpatho-Russia is thickly populated by so-called Ruthenian or Carpatho-Russian people, especially in the towns and villages. There are also more groups of believers, as well as individuals, scattered around in this section. This part of the country is also the poorest one. The city of Tacovo has a railroad station, and from it autocars run out in various directions.

We hold meetings in different towns and villages here and the Lord is blessing us richly. We get more invitations to come and preach than we can fill. Last Sunday we had a baptismal service in one of the towns, and the Lord gave us a wonderful opportunity to testify to a very large crowd of people. Three souls were baptized in the river, which runs close by the town. Next Sunday, the Lord willing, we will have another baptismal service in a still larger town near to Tacovo. Five or six souls are awaiting baptism. Much constructive work needs to be done among the believers. I am trying to begin from the inside rather than the outside. That is, it seem better to teach the believers the principles of the Christian life than to be after many new converts who are not yet fully prepared and not truly regenerated.

Our needs here are very great. The first need is that of a prayer hall somewhere in a good center for work. Without such a hall, especially in the winter time, it is very hard to do any constructive work. We are praying that the Lord will send us some means to rent a hall before the winter comes. We also need about $6.00 or $7.00 a month extra for traveling from place to place to hold meetings. We have no song books for the meetings, and other books are also very necessary. The people here are extremely poor and many of them cannot afford to buy books even for themselves. Many of them are hungry and only half clothed. One can meet beggars, cripples, deformed, weak-minded, etc., on every hand, with outstretched hands begging for alms. This year is specially hard, for no work at all can be found here. The people eat nothing but maize, and this year the price is so high that many of these Carpatho-Russians, especially in the villages, are not able to buy it. They are afraid that it will be much worse when fall and winter come. There are unusually great numbers of mice here this summer, and they are eating up everything in the fields. In some places they even eat the grass. There seems to be no way to cope with them.

These people, especially in this part of the country where we work, live in awful darkness, spiritually and mentally, in ignorance and superstition. To give you some idea of it, let me give you one or two examples. I recently met a Carpatho Russian colporteur, who works for the British Bible Society in Czechoslovakia. He told me that while traveling in these villages here, trying to sell Bibles, he once stopped in a certain home for a night's rest. The people readily offered him their very best bed. Next morning the man asked the people why the bed smelled so strongly of something like a dead body. They simply told him that just before he had come they had buried a woman who had been ill and had died, and that she had been lying on the bed where he had slept. They usually fix up a better bed for the dead, and they wished to honor their guest by offering him the very best they had.

In one village here I was told of the following method of healing from certain sicknesses. After they wash the body of a dead man, they preserve the water in bottles. They believe that this water has curative power. They told me that once a woman had a terrific headache, but, on using some of that water, the headache was cured. She was convinced that the water had done it.

All these people here are called Christians—Orthodox or Greek Catholics or Uniats. They have never heard the real Gospel Truth, however, and are living in unimaginable superstition. The very few of them who have heard the Gospel and accepted it, have left all that superstition and become entirely different people. Oh, children of God! Who is willing to have a part in carrying the Gospel light to these people who sit in darkness and superstition? The Czech government gives liberty to preach the Gospel; the field is great and ready for the harvest—but the laborers are very few.

While these people live in such darkness and superstition, one can find in every town or village several nice looking churches—Greek Catholic, Orthodox or Roman Catholic—and beside them beautiful homes that look like palaces, surrounded by orchards and gardens. These are the homes of the priests, who live in luxury and wealth. One can often hear music coming from the open windows, and the sound of much rejoicing inside. They live happily and do not care much about their sheep, who live in darkness and superstition. But as soon as they hear that some "sectarian" has brought the Gospel to some of their people, then they begin to do all they can to hinder, telling various lies and doing all kinds of evil. "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." (Matt. 23: 13.) "But the Lord is with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten." (Jeremiah 20: 11)

Please pray for us and our work here.

Do you and I sufficiently remember how much of evil we are spreading when we are out of communion with God? Somebody or other will follow our example, and thus we may be doing great mischief even when we are doing nothing.

—*C. H. Spurgeon.*

Some Incidents in Itinerating Work

DEAR PASTOR HOGG:

I am very grateful for the nice letter I received from you recently, in which I noticed a hot love for the Lord and sympathy for me in my sufferings. Praise the Lord that he allows us even to suffer! When His children suffer, He does also.

First of all, I must not be a debtor. I, your least brother in the Lord, send my hearty thanks to you and to all the elect in the Lord, for the help which I received from you. May the Lord reward you a hundredfold!

I would like to tell you briefly about some of my experiences in the Lord's work. God gave me the privilege of making a little missionary journey, in company with another Hebrew Christian who had recently been converted. We witnessed for Christ as we went from house to house in the daytime, conversing with the people and distributing literature. In the evening we held meetings.

In one place the believers live near a lake. When the news spread that believing Jews had arrived, the people began to come in their boats and at 8 P. M. gathered for a meeting. Many cried out to God that night for salvation—"O Jesu! Rete uns!" The meeting continued until midnight.

We held meetings in a number of different places. At one of these the Lutheran "cantor" was present, and at the close of the meeting he invited the people to come to the school house for his meeting. He invited me also and I gladly went. A number of Jews were present there. At the close of the meeting, the people asked questions. The Lord graciously supplied wisdom and revelation so that I was able to answer their questions. A young Jew complimented me by saying, "You won!" The Lord saved one couple that evening.

In another place some one took exception to having a Jew handle the Holy Book. Others defended me, saying that one of the signs of the last days was the conversion of Jews.

The Lord permitted me to visit several places around Warsaw where the true Gospel was little known. I had the privilege of meeting with some Jewish young men and telling them about salvation and the love of God. One of them said that he did not believe what the Bible said, but only what he could see. I asked him his name, and he promptly told me. I asked him how he knows it is his name. He replied, "It is written in the book." I asked him, "How can you believe it? You just told me you do not believe what is written in the Book." With a sad expression on his face, he turned aside, but later he came to me and asked me, "How can a man get such faith?" As the Lord gave me wisdom, I tried to explain it to him. Our conversation was very blessed.

NAHUM SHUMAN AND FAMILY

At the next station a rabbi with five of his followers came into the cabin of the steamer. I silently prayed for wisdom to know how to deal with these souls. The Lord put it into my heart to distribute some literature. As soon as the rabbi noticed one of the young men reading a tract called "The Way of Salvation," he asked him to give the tract to him. I kept my eyes on them to see what would happen. At first I thought he might tear it up, but then I heard him tell his friends that he would not read it but just look over it. *He read it three times!* Then he quietly slipped it into his pocket. When the young man asked him to return the tract to him, he told him to ask me for another. I understood it all, so, without any hesitation, I gave him another. When the rabbi was leaving the steamer, I spoke a few words to him and gave him another suitable tract. He read it with great interest and we parted as friends. The Lord is surely working wonderfully in these last days.

Please remember these Jewish souls in your prayers and do not forget me. I am praying that God may supply every need of yours according to His riches in glory by Christ Jesus.

Your least fellow-worker in Christ,

NAHUM SHUMAN.

SAD SUPERSTITIOUS PRACTICES

By John Gordiuk

I GREET all the family of the AMERICAN EUROPEAN FELLOWSHIP in the name of our dear Lord and Saviour Jesus Christ. "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father." (I Thess. 1: 2, 3).

I have been visiting in various places and I can truly say that the harvest is great but the workers are few. We hear the Macedonian call, "Come and help us," from different places, from believers and unbelievers. Praise the Lord! He has enabled us to help in various ways and is blessing our ministry to the praise of His holy name.

In these perilous times we need to watch and pray more than ever before. Atheism is spreading very rapidly, but there are souls who are seeing the eternal Truth and the living God. Our so-called Christian country needs the light of the Gospel just the same as do heathen tribes in Africa. It seems harder to lead to Christ the soul who has a corrupted and false knowledge of Him than those who have never heard about Christ. The church traditions here are full of superstition.

Once I was visiting around the little town of Pochajew, which is about 60 kilometers away. There is a large, well-known monastery there called "Pochajewska Lavra", the title "Lavra" being applied to only three other Greek Orthodox monasteries in Old Russia. This monastery is very rich in material wealth and in traditions connected with the place. Thousands of pilgrims come here to worship the Virgin Mary, in whose honor the monastery was built, for on this hill tradition tells us that she appeared to the shepherds in a pillar of fire, while they were watching their sheep. It was said that an impression was left on the rock on which she stood, and from that footprint water began to flow. Pilgrims buy that water in little bottles and carry it to their homes, using it for the healing of various sicknesses.

There is also the miracle-working image of the Virgin Mary with the baby Jesus in her arms. This monastery has images on all of the walls and ceilings, but this one is specially noted for its miracle-working power. Near this image are lying the crutches which a lame man once left when he was healed by the image. Hundreds of cripples, blind men, and other beggars come to the monastery on special days, praying for help, but none of them are healed. There is also the "imperishable body" of St. Job, one of the monks who saw the vision of the Virgin Mary.

Once the monastery was besieged by the Turks, but we are told that the Holy Virgin appeared in the clouds, with many angels with her, and defended it from them. Although the Turks shot their arrows at them, the arrows returned and killed the Turks. The picture of that miracle is in the monastery. When I visited that church, I asked a monk concerning that picture: "Did this truly take place?" He answered: "Why not? God is able to do all things." "Yes", I replied, "God is able to do anything that pleases Him, but do you believe that He worked this miracle?" "It could be done," he replied. Poor monk! He was not at all sure that it had been done, and from our further talk I learned that he knew nothing about salvation by Jesus Christ and he even doubted the existence of God. Such is the condition of all the inhabitants of this place, and yet thousands of people come here seeking salvation for their souls, leaving here their last cent.

We once held a Gospel meeting a few kilometers from that place. After the meeting the visitors (Greek Orthodox) asked us the usual questions about worshiping Mary, icons, crosses, saints, etc. One local brother arose and gave them in explanation the following testimony: "A few years ago, when I believed sincerely in salvation only through the Greek Orthodox church, my mother and I visited the monastery in Pochajew. I had hoped to buy the image of the Saviour Jesus, but I could not find one, so we bought the image of the Virgin Mary with the baby Jesus in her arms. We brought the image home and put it upon the table. My younger sister wanted to kiss it, but she was forbidden to do so, as it had not yet been consecrated by the priest. A little later our neighbors came in and, seeing the

image we had bought, they said: 'Why did you buy the Roman Catholic image? The Greek Orthodox priest will not consecrate it.' Sure enough, when we examined the image, we found that it was painted in Roman Catholic style—the baby Jesus was held in the other arm. We feared that the priest would not consecrate it and our money would be wasted, but this did not happen. The image was consecrated by the priest praying over it and sprinkling the holy water, and so we were permitted to kiss it, to pray to and worship it, to light the candles before it, etc. In the Bible we read: 'Without all contradiction the less is blessed of the better.' (Hebrews 7: 7). Who is better or greater in this case? The Holy Virgin, her image, the holy water, or the priest who consecrates it?' " The visitors were silent, for they could see that the illustration was a telling one.

Now is the time when many souls are disappointed in their belief, seeing that it is based on human traditions. They are seeking the truth. If they do not find it, they will turn to atheism. We must give them the Word of life and truth. The door is open now, but how long it will be open, no one knows. Changes are taking place very rapidly. We need to watch and pray! We ask your prayers for the Lord's work here. To Him alone be all glory and praise!

SOWING THE SEED IN UNTOUCHED SOIL

By J. Wladysiuk

(Poland)

IT PLEASED the Lord that in the afternoon of Sunday, May 8th, we should visit the village of Samuelowicze. An inquirer invited us to come into the house of his sister to hold a meeting, in spite of her opposition to the truth. "I have one brother," she said, "and he has become an insane man." This was because he had begun to search the Scriptures to find out the truth.

We began to sing our gospel hymns. The people, hearing our singing, were attracted and began to come. Soon the house, the vestibule, and the court yard were filled with people. We opened our meeting, as usual, with the Word of God and prayer. Then several of the brethren gave short testimonies for the Lord. After singing a hymn on the subject of the resurrection, I began to speak about what the Lord Jesus did for men when He rose from the dead. Just then a girl came in and began to shout, "Go away from here! We do not want your preaching. You are only disturbing the people." Those who wanted to hear the Gospel tried to quiet her, and some one even suggested, "Let us throw her out." I said, "Let her alone. She will keep quiet." Seeing that she could not accomplish anything, she went out. The people continued to listen to the Word of God. Tears of sorrow for sin appeared on many faces.

Many of the people in this village had formerly threatened to beat us if we came to preach to them. Now God had done a wonderful thing—their hearts were changed. At the close of the meeting, instead of beating us they thanked us for our visit and invited us to come again and unfold unto them more of the way of truth.

One day we went to Sokolowo, a communistic village, where the Gospel had never been preached. We entered a house, where we found a mixed company of young people gathered for a party. The boys and young men were smoking, and the air was so blue with smoke that we could hardly discern their faces. They offered me a seat. I studied the crowd and then said to my companions, "No, this is not the place to hold a meeting. These people will not listen to us."

We went out and found another house, which was soon over-crowded with people. They did a lot of talking against us and our faith, but we did not answer a word. Finally, one man among them raised his voice and said, "Comrades, these people have come into our midst and have something to say to us. Let us be quiet and ask them to speak." Having received this invitation to speak, I opened my Bible and read a few verses from the 132nd Psalm and then lifted my heart to God in prayer for the people. After singing a hymn, I spoke on the subject, "Who Is a Christian?" Many of the hearers remarked, "Surely we are not such Christians as are described in the Bible." Others did not like to hear the Word of God because it touched the weak spots in their lives.

At the close of the meeting, some of them inquired as to the difference between Protestantism and Greek Catholicism. I told them that we obey the commands of Jesus Christ as set forth in the New Testament, and that they follow the traditions of men. I quoted a few passages of Scripture

to that effect. They agreed that that was true. But when they saw a man become very much interested in the Word of God, some one in the crowd cried out, "If any one in our village follows the teaching of the Protestants, we will hang him up." Surely II Timothy 3: 12 is true: "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

In Europe, the evangelical faith is fighting for its life against the silent strength of Roman Catholicism and the destructive influence of Communism. Everywhere, nearly, these are days of political and economic crisis and depression. Yet the breath of God is in small companies of people, who are praying and trusting and proving how true and rich are His promises to those who believe.

In Germany, Communism is affecting the country and the Protestant Churches. Yet, many houses of worship are crowded with people to hear preaching of the Word of God. Large prayer meetings are held on two or three nights in the week, praying not for mere national relief, but for true revival. One hundred thirteen ministers recently spent two days together in meditation and prayer, realizing the essential need today not of more work and organization, but of more prayer and faith.

Poland, the home of many from other lands, grants religious liberty, and here, while there is terrible privation and distress, many Russians, without houses and half starved, are praying for their country to be led to the knowledge of the Truth and delivered from this Antichrist power. In snow under the open Heaven, in barns with broken window panes, Dr. Kelly has worshipped with many communities of these poor refugees, who yet believe that God knows and loves and cares and will answer. There are many among Russians, Poles, and Jews silently studying the Bible.

In Czechoslovakia, one and three-quarter millions have seceded from the Roman Catholic Church, and there are among them evangelical leaders seeking the creation of that new heart and spirit which will make for true Christianity in life and service to their people.

In Hungary, recently there was a conference of 217 delegates, representing 27 nations and 13 denominations, considering how to capture the youth of this generation for Christ.

In the Balkan States, in spite of much distress, envy, malice, and bitterness, there is yet the spirit of revival. Bulgaria has complete religious liberty, and the evangelical forces are alive to the need to win their youth and to train pastors and teachers in true evangelical work. All this has had its beneficial effect upon the Old Eastern Churches, and among their ministers there are not wanting evidences of the Holy Spirit's awakening and quickening power.

Among the Jews in Rumania many are seeking the truth. Three years ago Rev. Robert Chisholm, from Glasgow, went to work among them. For two years he was despised and persecuted, but has won the confidence of leaders of thought. Now there are many inquiring and seeking the Truth in that country.

—*From The Monthly Evangel.*

THE BALKANS

THE strengthening of evangelical religion in the Balkans at the present juncture of affairs, is extremely important as a means of approach to the numerous Muslim populations. In Czechoslovakia there are 132 American Congregational churches and mission stations, and in Bulgaria forty churches and mission stations with a total membership of 5,000, and 3,000 children in the Sunday Schools. A revival of these churches would bless 650,000 Muslims in Bulgaria. In Albania, Kortcha is of prime importance, where the American Mission is at work. An evangelical revival here, in view of the present impressionable condition of Albania, would reach more than half-a-million Muslims—half the entire population. In northern Albania there are 169,000 Greek Orthodox Christians and in the south 118,000 Roman Catholics, but they have no evangelizing initiative. Friendly relations between Turkey and Greece are drawing together Serbs, Bulgarians, and Rumanians. Let us pray that at this propitious hour God would work mightily in the Balkans. Read AN INDIGENOUS MOVEMENT IN THE BALKANS in the current *World Dominion*.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." (Isaiah 11: 6.)

—*From World Dominion.*

Sectarians Visit the Orthodox Church

By B. Bajko
(*Poland*)

THE Lord has helped me to visit several places where we have had most blessed meetings. The people have a great thirst to hear the Word of God, especially in those places where false cults have not yet spoiled the soil.

On the second day of the Russian Easter holiday, five members of our church choir, who are able Christian workers, went with me to the village of Reczyca, twenty miles away. I had a bicycle, so I reached the village in time to hold a morning gospel service. The people were expecting us and the house was filled when I arrived, so we started the meeting at once. I invited all to sing a Russian Church Easter chorus, "Christ Arose from the Dead." All sang it heartily. After reading the Word of God and offering prayer, I began my sermon on the resurrection of Christ with the usual Russian Easter greeting, "Christ is risen!" I repeated it three times, and each time they all answered in unison, "He is risen indeed!" Then I turned to the crowd and said, "Now, tell me, dear people, did Jesus really rise from the dead or not?" They were all silent. Then I said to them, "Why do we praise our Russian Orthodox faith so much when we do not even know whether Christ arose from the dead?" I then brought many evidences from the Word of God which proved the resurrection of Christ. I also told the story of a man who used to say, "Christ is risen!" because he heard others say it, though he himself did not believe it. Hearing this, many in the audience said, "We say 'Christ is risen' because we have heard it from others, but we do not know whether He rose from the dead or not." When I had finished my discourse, many of them were convinced by the Word of God that Christ arose from the dead, and they all exclaimed, "He is risen indeed!"

My five companions, who had started out on foot, came to Reczyca in time for the evening service. The Lord wonderfully blessed their singing and testimony there. Meanwhile, I accompanied a brother from this village to the village of Piask, a distance of four miles. We found a great crowd of people waiting for us at the house in which we were to hold our gospel meeting. The day was far spent and many of them had to go soon to look after their cows, sheep, and horses, which were returning from pasture. We told them to first go and attend to their cattle and then come back for the evening meeting. When they were through with their domestic cares, they came to the meeting, where we had a wonderfully blessed time.

As there were many of the Russian Orthodox church choir singers present, after the close of our gospel meeting we spent the time until midnight in singing some of the Russian Orthodox church hymns and our gospel hymns as well. At this time I learned that the Russian Orthodox priest had spread the rumor that we Protestant Christians are very much afraid of their Russian Orthodox church and therefore will not pass by near to it. In order to show that we are not afraid of their church edifice and also to win the people to the cause of the Gospel, I made an announcement that the next morning we would all go to the Russian Orthodox church. The people were very much surprised to hear me say this and wondered whether we would really go.

On the following morning, my five companions and many other believers from different villages came, and we marched in a body to the Russian Orthodox Church. The Russian Orthodox people, young and old, and even those who had not attended a church service for ten years or more, seeing us marching, went with us. When we entered the church, the morning mass service had just begun. We went up front, close to the choir. Having sung in the Russian Orthodox church choir from my youth, I knew many troparions and condaks by heart, so I began to help the psalmist to sing. Soon all the believers and those who had practiced the Russian Church hymns with us the night before, began to sing with me. When the psalmist with his little choir sang the following little chorus: "Christ arose from the dead! By His death He hath conquered death, and to those in the graves He hath given life," repeating it three times, with all our hearts and all our energy we helped them in the singing. The church warden went to the psalmist and whispered something to him. Soon

they all learned who we were. The psalmist became nervous and began to scold his singers for not singing better. They looked at us from behind the icons, and we continued to help them to sing, with all our hearts. The priest, as well as the rest of the worshipers, had noticed us.

When the procession around the church building began, we all went ahead with the church choir, close to the priest. Some one in the crowd said, 'I think Mr. Bajko would go into a fire. He is not afraid of anything." After the procession, we again went into the church. The priest, in his supplicatory service, prayed not only for his parishioners but for us also: "Lord, remember all Christians in Thy kingdom." At the close of the church service, the people came to the priest, as usual, and kissed the cross which he held in his hand. They wondered whether we would kiss the cross and the priest's hand or not. We went out of the church, however, without taking part in that ceremony. The church warden made the remark, "Now the Baptist metropolitan has led away his party." The people wondered why the priest did not say a single word against the sectarians that day.

In the afternoon we had a meeting in Piask, and a great number of people, including the Russian Orthodox church choir, came to hear the preaching of the Word of God. Oh, what a blessed time we had! When, at the close of the meeting, I told them that we were going to Reczyca, they did not want to let us go. They begged us to stay with them and hold another meeting at night. I promised to visit them again, so they bade us farewell.

In Reczyca we held a meeting that night, where the Lord abundantly blessed us. On the following day we came home rejoicing. There are many other places waiting for us to come. Please pray for us.

"Just a few lines to let you know that we are happily busy this month. We do praise God for the two checks received, which have made the "Fresh Air" work possible for this one month at least. We have made the most of the opportunity and have a little group of about nineteen out at present. Thank you ever so much for the checks. We are most grateful to God for them and thank Him for the dear ones through whom He has made it possible."

JEAN RHODE, Poland.

PRAYER FOR REVIVAL

BY PHILIP MANETZ

"EVERY man that hath this hope in him purifieth himself, even as He is pure."

We had a great storm here in Brest a few weeks ago. Quite a few people were drowned in the river, and many roofs and some houses were carried away.

Thank you for sending my address to the missionaries in China and requesting prayer. Recently I received a letter and magazine from Shanghai, China. They called forth much thanksgiving on my part. I am conscious of much prayer ascending to the throne of God in my behalf. Praise God!

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

In the little time that I have been here, I have experienced that the arm of the flesh availeth nothing. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." God Himself must do His own work. "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, prepared unto every good work."

Communists, Roman Catholics, and Greek Orthodox, as usual are in bitter opposition to the Gospel of Christ. Pray that they might be saved.

Please unite with us in praying for a mighty revival from heaven. God will answer our prayer. Matt. 18: 19; John 14: 13–14; Rom. 8: 32.

We have in the village a woman who was a professed Christian but is now afflicted by the enemy in her mind. Her husband is not born again. Pray for them.

I have a goodly supply of Russian tracts on hand. Please pray that God may bless and use every tract for His glory.

"Revive Thy work, O Lord!
Create soul thirst for Thee;
But hung'ring for the Bread of Life,
Oh, may our spirits be!"

"Through the kindness of your Society, I have been receiving your magazine for some time. I greatly appreciate it, and use it as a sort of prayer calendar. May God bless your work to the salvation of many souls."

A VICTORY FOR OUR LORD

Warsaw, Poland
Sept. 6, 1932.

DEAR PASTOR HOGG:

Your letter of July 27, with the enclosed check for two months' rent for the Ogrodowa hall, we received with much thanksgiving to our Heavenly Father, from whom all blessings come. We send our hearty thanks, in His name, to the dear ones through whom this gift came.

ISAAC SOFER AND FAMILY

Please forgive me that I am so slow in answering your letters. It is for me a very hard work to write a letter in your language. Therefore, I ask you kindly to forgive me for my poor English. I can understand my Lord's mind toward me, "My grace is sufficient for thee."

It is indeed a victory of our blessed Lord that we can go on with His work of telling Good Tidings to the older ones and to the children, in a fearless and joyful spirit, in a room where not so long ago the atmosphere was filled with the one who has the power of death.

In the summer time our Saturday evangelistic meetings are not visited by very many people, but we are glad that His Spirit is in the midst of our meetings. Therefore, we are sure that His Word will not return to Him in vain. His mercy and grace are with me in my everyday work for Him. Am distributing the printed Word, and am a witness for my Lord wherever He gives me opportunity.

We are thankful to the Lord for the visit to us of Mr. Day from the U. S. A. That dear brother was used to encourage all the family of His work at Radosc. The Lord also blessed the testimony of our Brother Day to our Jewish people, in a Saturday meeting at the Ogrodowa hall.

Please pray for me. I am endeavoring to redeem the time. He let me taste how good He is, and therefore I want to love Him, even as He loved me.

Yours in Christ,

ISAAC SOFER.

PRAYER—By Nancy Armistead Allen. Paper, 50 cents

"The garnered results of much observation and a wide and gracious experience . . . will bring the reader a fresh realization of the divine resources available to all who will fulfil the conditions . . . will stimulate the prayer life, and indeed the whole life, of one who wishes to achieve God's will."

—J. Grey McAllister, Prof., English Bible
Columbia Pres. Seminary, Richmond, Va.

Order through Fellowship Office.

TESTIMONY OF TEODOR SCHIPOR

Brother Schipor is a young Roumanian, especially gifted as an evangelist. He has been preaching the Gospel for fourteen years. He speaks German, Ruthenian, Roumanian, and Russian. Before the War he was preparing to become a teacher. His wife was a nun in a Greek Orthodox convent. Support is needed for this brother.

THE Lord saw fit to call me when I was twenty years of age. My beloved mother was used of God to lead me to Him, and as His love filled my heart I dedicated my life to Him. My father was very much opposed to this, and wanted to drive me away from home. He gave me several severe beatings, but by the grace of God I was able to remain true by keeping my eyes on my Saviour.

I praise God that I had the great privilege of proclaiming the blessed Truth in the various villages among my countrymen, and my heart's desire is to be able to devote my whole time to His service.

It has been blessed to be permitted to suffer for His sake. They first tried to drag me back into the Orthodox Church, and by the police I have been imprisoned several times. My school fellows and teachers tried to persuade me to come back, but the Lord kept me!

I have visited a great many villages and have distributed much literature, and the Lord has blessed. May the Lord save many souls in this our most needy land! The prayers of all of His children are needed for this land, and I solicit your prayers especially in my behalf. I greet all those who love the Lord.

TEODOR SCHIPOR.

TEODOR SCHIPOR AND FAMILY

"I do pray for a wider circulation of the EUROPEAN HARVEST FIELD, as it surely stirs one to pray and give. The news is reliable, which means so much."

"I find THE HARVEST FIELD very interesting. May God richly bless work and workers to His Name's honor and glory."

A NUMBER of our workers are in need of buildings, rent for halls, equipment, funds for Scriptures and literature. Particularly is this so in respect to Gospel Halls, where meetings may be held for children and adults week after week. Won't you pray that funds for the rental of such halls in strategic centers may be forthcoming? Missionaries on small allowances at best cannot take care of these extra expenses, and we desire to supply as the Lord enables.

NEWS FROM RUSSIA
(Translated from Russian)

COMPROMISE OF THE GREEK ORTHODOX CHURCH IN RUSSIA

The present situation of the Greek Church in Soviet Russia was recently described by the priest, "Father Michael." Sincerely he writes, making the careful deduction that the official church has now become an organ of the G. P. U., and he says that with the most godless government ever known in history there can be no compromise. The church is involved in politics, and he considers it better to struggle openly against the atheistic authorities, at the risk of imprisonment and even execution. Only in this way can moral authority be retained by the servants of the church. The author himself passed through different prisons. Under the present conditions, he feels that imprisonment is easier than having the honor and love of the Soviets.

The church is incorporated, but a surveyor is appointed by the G. P. U. who takes an intimate part in all the affairs of the church. All that concerns the church must be open to the agents of the G. P. U. The bishops are appointed only with their consent. The metropolite is obliged to influence Greek Orthodox people abroad to favor the Soviet government. Among the Greek Orthodox priests, however, there are many heroes who do not agree to adhere to this policy of compromise.

It is interesting to note that, after this compromise, the Soviet authorities have not made any practical improvement in the position of the Greek Orthodox church. The metropolite was forced even to forbid prayers for imprisoned priests, in the liturgies. On the contrary, new prayers for the authorities were substituted.

The Greek Orthodox masses feel that the metropolite committed a crime when he delivered the church into the hands of the G. P. U. He received innumerable letters containing protests and accusations, and dissatisfaction is seen throughout all Russia. Nevertheless, not many bishops come out openly from under the power of the metropolite. The latter has authority to compel obedience by both church and civil force. The metropolite sometimes frankly asks those who are protesting, "What shall I do? Tell me." The situation is so difficult that his opponents can say nothing more, and they give him no positive advice. The metropolite reasons that even in the Soviet régime we must "live." The Greek Orthodox priesthood are obliged to denounce all who do not agree with the Soviets, this being considered the "honesty of Soviet citizens."

A bishop was appointed to his new parish by the metropolite. This new bishop was then congratulated by the surveyor from the G. P. U., who added, "Please come now to the office of the G. P. U. and we will have some good understanding with you." Twice weekly the G. P. U. surveyor visits the office of the metropolite. After conversation with those who come with their petitions, the surveyor and the metropolite go into another room to have a consultation. A certain bishop made the remark that, surrounded by circumstances such as these, their nervous systems are broken, they are not able to sleep, and an invitation to the G. P. U. fairly kills them. Their only alternative is to go to prison. It seems impossible to them to do other than they do, for they are religiously inclined and they have no other place to which to go.

The author, Father Michael, settled his own personal problem by leaving Russia, and his soul tragedy is that he is officially separated from his people. He says, "I do not wish to lead any political fight, but how can I acknowledge the authority of the godless? I thus appear against my will as a counter revolutionist."

His opinion, as finally expressed, is that the church in Russia exists but the people are not with the official clergy. The people live informally, without temples, and they live in prison and in the place of banishment. He concludes his statement by saying that no one from the outside, who is not under the fire of the Soviets, can sit in judgment. The real spiritual life in Russia is still rich.

DIRE NEED OF BELIEVERS IN RUSSIA

A believer in Southern Russia writes us as follows: "We do not have much joy here, for we have no congregational meeting and are suffering from starvation, with great need of bread and other

necessities of life. The official portion of bread has been diminished to all. In our house we have had no bread for two or three months. We had been previously supplied by God's children, peasants from the villages, but now everything has been confiscated from them and they themselves are in very great difficulty. At present a pound of black bread costs $1.50. I cannot say that such conditions exist in all of Ukrainia. For instance, in Kharkov the portion has not been diminished. The trouble is that I have been deprived of rights ("lishenetz") because of my Christian faith. My children are eating porridge, but without bread. Therefore, I appeal to you not to forsake us, but support us in this hard time. Perhaps you could send me a food parcel."

RELIGIOUS ENTHUSIASM AMONG THE RUSSIAN MASSES

DURING recent years, the so-called renovation of the crosses on the churches has frequently been said to take place. We give briefly the description of L. Donetzky, who was an eyewitness on one of these occasions:

"I was present once when the Russian masses were moved with religious ecstasy. I saw an unusual moving to and fro on the streets of this Rostov city. When I asked the meaning, the people explained to me that God had worked a miracle—the great cross on the old cathedral had been renewed over night and was now shining! It had happened to only one cross, the other crosses remaining old as before! When I arrived at the cathedral, I found that it was even as it had been told me. The people all round about were murmuring, 'The end of the Herods has come!' They were praying, singing, some of them kneeling, and all of them were joyful.

"The authorities were perplexed, and the Bolshevik police were excited. Red guards were sent to the cathedral. An investigation was made in order to discover whether any one had done this during the night. The GPU called to this conference a scientist, an architect, and a Greek Orthodox priest, and they were ordered to give a proper explanation. The architect declared that it was an impossibility to paint the cross with gold over night. There would have to be very high scaffolding built and at least two weeks would be required to do the work. Besides that, it would have to be done in the summer, and this was a time of severe frost. The scientist expressed it as his opinion that the cross had been cleaned from corrosion by atmospheric conditions, but he could give no reason why they were not all affected in the same way. The priest said that the common people consider this a wonderful miracle, and that they had demanded of him a service of worship, which the priest has no right to refuse. The authorities finally issued a declaration that the change had been brought about by atmospheric conditions.

"Next morning the churches were full of people. Neither the red guards nor the police could keep the people from going to church. Some men and women were arrested, and some shots were fired into the air, but the crowd paid no attention to anything that was done. On the porch of the cathedral appeared an amateur theologian, who preached to the peolpe: 'Yes, brethren, this has all been predicted in the Revelation of John. We were told that evil would appear, but after all it will perish and the nation will again live in a Christian way. Then there will be work, steamers will sail, markets will be open, and the people will all be happy.' The red guards tried to arrest this preacher, but were prevented by the crowd."

NEWS ABOUT AN AGED BELIEVER

A BROTHER in Russia writes to us that our aged brother Pipin has gone to heaven. His death occurred in an automobile crash. Mrs. Dobrinin, the wife of our missionary from Finland, remembers well the happy times she had in old Russia, twenty-five years ago, and the blessed fellowship they had with Brother Pipin. Even at that time he was an old man. He was always joyous, zealous, frank, and pure as crystal. He eagerly preached Christ at every opportunity. Once he was arrested for spreading "propaganda." He had merely been testifying to the people about the power of the gospel. At the police headquarters he was asked, "Where are you from, old man?" Quietly and seriously he replied, "I am a citizen of heaven." The police officers looked at this good, elderly man and smilingly said to him, "Oh, if that is the case, then we do not need you here. Go away." And he was released. There were many aged believers of this stamp in former Russia.

The same brother also tells us that in Moscow

there are now three evangelical congregations, and the halls are over-crowded.

"DELIVERED OUT OF THE MOUTH OF THE LION"

THE following letter is from a Slovak brother who, on the way to Jugoslavia, stopped at Nyiredgyhasa, Hungary, for two weeks of Gospel meetings in that town and the surrounding region. He describes his visit thus:

"We had large meetings and the Lord blessed above our expectation. We were able to witness to many souls and show them the Lamb of God. You may know that this did not please Satan, who formed a plan to avenge himself on us for having disturbed souls from the sleep of sin.

"When we had concluded our meetings in Nyiredgyhasa, and were about to leave for Jugoslovakia, the rangers grabbed us, taking our passes, and a great investigation followed. Our enemies tried to make it appear that our meetings had been political, in order that we might receive the death penalty in the courts, for they are under martial law there. The rangers ran by day and night to go to every place where we had held a meeting in order to get testimony against us, but they were unable anywhere to learn that we had spoken anything against the State, being told that we preached only the Word of God.

"Our religious accusers, however, insisted that we be put to death. We had no lawyer, but depended on our Lord and King, without whose permission they would be able to do nothing. We waited for His help, and He came to the rescue. On Sunday night our Magyar brethren in Nyiredgyhasa learned that we had been arrested. They had known me for years and they felt it their duty to liberate us. The Lord used for that purpose a Magyar sister who is employed in the police headquarters. She took great pains in the matter, and following her plea and guaranty, we were liberated Monday afternoon after being fined 50 ponge each (about $22). The brother who showed us hospitality was fined the same amount.

"The judge who freed us advised us to return to the country from which we had come and not to go to Jugoslavia, for in such case he could not guarantee us any protection. We started, but in Filakovo I turned another way into Jugoslavia to keep a promise made nineteen years ago. The Lord led me safely and made me a blessing to many."

NOTE:—Brother Lukesh, who sent us the above article, is desirous of securing the support of the Slovak brother mentioned. Please pray for this.

WORD FROM THE BANISHED

AN EXILED believer writes to us from Archangel district: "I have received today your precious gift of a food parcel and am so thankful for this luxury. I am not worthy of all the mercy which I have from the Lord in this remote place. The Lord leads His children to remember me and to send me some support. Just at the time when I received your parcel, we were having very poor nourishment. Praise the Lord for everything good!

"I have been in exile over fifteen months, but it is still a long time until the end of three years, the time for which I have been sent here. Although this place is like a prison, yet we are permitted to secure some private apartments, if we are able to find them, and we are even privileged to go some times to Archangel City, about 25 miles away, but it is impossible to go away altogether. He who dares to do this will be sent so far that no letter can reach him.

"I live in an apartment with another brother, and we share with one another the food that we have and do our cooking together. Your provision is a special blessing from God to us. There are eight brethren and two sisters here besides us. Sometimes we edify one another with God's Word, but we are not permitted to hold any meetings.

"Watch for newspapers and notice the second five-year plan. There is supposed to be complete collectivization of peasants. Those who oppose will all be sent here to the north. Some people are coming here voluntarily and they arrange their affairs pretty well, but it is quite another thing with those who have been exiled here. Only in rare cases are they able to obtain a degree of prosperity. The Lord keep all of you! Greetings to all believers!"

"The magazine is a continued blessing to me, and my prayer is that the Lord may bless the work and make the magazine a great blessing to all who read it."

WORD FROM JAROSZUK

IN JULY the Lord enabled me to visit 46 families, 5 sick persons in their homes, and 6 in the hospitals. We had blessed conversation with the doctors and nurses at the hospital. Many Russian and Polish tracts have been distributed. Fifteen meetings were held and 3 Sunday School sessions. I walked over 100 miles. We had 100 visitors in our home.

We were visited by Brother Moses Gitlin and two other brethren, and they held very blessed meetings here. The message of Brother Gitlin was especially impressive. The people would willingly have stayed all night to listen.

It causes us great sorrow to see many of the believers in extreme poverty. Some people say that they have had nothing to eat for several days. Nobody here will lend to any one else. It is better with the believers, however, for somehow they are given credit. When visiting the believers, we see how they are encouraged when we read God's Word. They feel so badly when they cannot offer us anything to eat.

The building of the gospel halls in Lakhwa and Yezernitze has been delayed, owing to lack of means and also because the people are so busy with their harvesting. Our strength is exhausted, but I am reminded of II Cor. 9: 6–8.

EXILES SUFFER TORMENTS

The press of Switzerland gathers some information about the fate of those who have been exiled in Russia. Among many other torments, the Bolsheviks sometimes tie men to posts, without any clothing, for half a day at a time, while they suffer from the bites of mosquitoes. Then another kind of punishment is applied. A man is put into a niche in the wall, where he can not sit or lie down, but must stand all the time, and this is continued for eight or ten days. By the way, this was stated by the special commission of Belgian socialists.

"I would be lost without that magazine."

"We deeply regret to say we cannot subscribe at this time to the EUROPEAN HARVEST FIELD. We will miss it."

"Thank you heartily for the support sent. I am expecting more spiritual results in the fall and winter, which is usually the rule. Professor Martcinkovsky has written of the blessing the Lord has been bestowing on his labors in Palestine. Many Jewish youth of the more intelligent class are attending his lectures and are coming to his home for conversations along spiritual lines. He will be in Prague in the beginning of November."

DR. JAMES EWKE, Czechoslovakia.

INDIAN VERSION OF 23RD PSALM

The Great Father above a Shepherd Chief is; I am His, and with Him I want not.

He throws out to me a rope, and the name of the rope is Love, and He draws me, and He draws me, and He draws me to where the grass is green and the water not dangerous, and I eat and lie down satisfied.

Sometimes my heart is very weak and falls down, but He lifts it up again and draws me into a good road. His name is Wonderful.

Sometime, it may be very soon, it may be longer, it may be long, long time, He will draw me into a place between mountains. It is dark there, but I'll draw back not, I'll be afraid not, for it is in there between those mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes He makes the love rope into a whip, but afterwards He gives me a staff to lean on.

He spreads a table before me with all kinds of food. He puts His hand upon my head and all the "tired" is gone. My cup He fills till it runs over.

What I tell you is true. I lie not. These roads that are "away ahead" will stay with me through this life, and afterward I will go to live in the "Big Tepee" and sit down with the Shepherd Chief forever.—*Presbyterian Advance.*

"The most important part of prayer," said George Muller, "is the ten minutes after prayer. Listen for God's answer."

"Not your own, but His ye are
Who hath paid a price untold
For your life, exceeding far
All earth's stores of gems and gold."

Statement of Receipts for May (in part) and June, 1932

Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount
11388	5.00	11454	15.00	11517	10.00	11583	5.00
11389	55.00	11455	10.00	11518	50.00	11584	1.00
11390	80.00	11456	35.00	11519	5.00	11585	1.00
11391	5.00	11457	1.00	11520	2.00	11586	10.00
11392	10.00	11458	2.00	11521	5.00	11587	25.52
11393	10.00	11459	1.00	11522	100.00	11588	20.00
11394	52.00	11460	20.00	11523	15.00	11589	5.00
11395	10.00	11461	1.00	11524	13.80	11590	25.00
11396	1.00	11462	2.00	11525	10.00	11591	1.00
11397	5.00	11463	1.00	11526	1.00	11592	1.00
11398	1.00	11464	1.00	11527	20.00	11593	5.00
11399	4.00	11465	.35	11528	10.00	11594	1.00
11400	15.00	11466	1.00	11529	1.00	11595	11.00
11401	6.00	11467	1.00	11530	2.00	11596	10.00
11402	10.00	11468	1.00	11531	20.00	11597	5.00
11403	15.42	11469	2.00	11532	65.00	11598	5.00
11404	5.00	11470	25.00	11533	10.00	11599	10.00
11405	5.00	11471	7.50	11534	10.00	11600	1.00
11406	5.00	11472	15.00	11535		11601	5.00
11407	10.00	11473	8.00	11536	10.00	11602	1.00
11408	85.00	11474	1.00	11537	10.00	11608	1.00
11409	25.00	11475	2.00	11538	1.00	11604	1.00
11410	6.00	(Of this amount $42.78		11539	2.00	11605	55.00
11411	1.00	is for the European		11540	15.00	11606	5.00
11412	20.00	Harvest Field.)		11541	6.00	11607	1.00
11413	.75	11476	$1.00	11542	1.00	11608	10.50
11414	4.00	11477	5.00	11543	1.00	11609	5.00
11415	5.00	11478	1.00	11544	1.00	11610	1.00
11416	10.00	11479	6.00	11545	1.00	11611	1.00
11417	1.00	11480	1.00	11546	1.00	11612	2.00
11418	1.00	11481	20.00	11547	2.00	11613	5.00
11419	1.00	11482	5.00	11548	10.00	11614	1.00
11420	5.00	11483	2.25	11549	6.36	11615	2.77
11421	1.00	11484	6.85	11550	2.50	11616	4.00
11422	3.00	11485	5.00	11551	6.00	11617	1.00
11423	25.00	11486	1.35	11552	13.12	11618	1.00
11424	36.10	11487	16.00	11553	10.00	11619	1.00
11425	1.00	11488	9.13	11554	1.00	11620	5.00
11426	1.00	11489	.25	11555	2.00	11621	1.00
11427	1.00	11490	1.00	11556	12.50	11622	10.00
11428	10.00	11491	10.00	11557	5.00	11623	1.00
11429	4.00	11492	5.00	11558	1.00	11624	2.00
11430	7.00	11493	10.00	11559	1.00	11625	1.00
11431	10.00	11494	1.00	11560	1.00	11626	1.00
11432	1.00	11495	5.00	11561	5.00	11627	4.16
11433	5.00	11496	40.00	11562	10.00	11628	5.00
11434	1.00	11497	20.00	11563	1.00	11629	5.00
11435	2.00	11498	43.37	11564	3.75	11630	1.50
11436	2.50	11499	1.00	11565	58.00	11631	2.00
11437	1.00	11500	1.00	11566	10.00	11632	1.00
11438	1.00	11501	4.40	11567	1.00	11633	1.00
11439	1.00	11502	5.00	11568	5.00	11634	.30
11440	5.00	11503	5.00	11569	1.00	11635	.50
11441	20.00	11504	1.00	11570	1.00	11636	.20
11442	5.00	11505	10.00	11571	5.00	11637	1.00
11443	1.00	11506	5.00	11572	1.00	11638	1.00
11444	3.00	11507	1.00	11573	1.00	11639	2.00
11445	3.00	11508	1.00	11574	10.00	11640	1.00
11446	5.00	11509	1.00	11575	2.00	11641	1.00
11447	17.00	11510	18.00	11576	15.00	11642	5.00
11448	5.00	11511	20.20	11577	5.00	11643	3.00
11449	2.00	11512	1.00	11578	10.00	11644	10.00
11450	3.00	11513	5.00	11579	2.00	11645	1.00
11451	1.00	11514	1.00	11580	2.00	(Of this amount $34.23	
11452	1.25	11515	2.00	11581	10.00	is for the European	
11453	2.00	11516	1.00	11582	10.00	Harvest Field.)	